



Yuyun Rohmatul <yuyun.rohmatul.uyuni@uinbanten.ac.id>

Fwd: HTS Online first publication 7790 – your article has been published

1 message

Yuyun Rohmatul Uyuni <yruyuni.uinbanten@gmail.com>
To: yuyun.rohmatul.uyuni@uinbanten.ac.id

Wed, Feb 1, 2023 at 8:20 AM

----- Forwarded message -----

Dari: <aosis@hts.org.za>

Date: Sen, 16 Jan 2023 19.05

Subject: HTS Online first publication 7790 – your article has been published

To: Yuyun Uyuni <yruyuni.uinbanten@gmail.com>

Dear Yuyun Uyuni, Erni Haryanti, Izzuddin Izzuddin,

Congratulations!

Your article Women's images and gender equality in Arabic textbooks for non-Arabic speakers: A case study on Al-Asas in Sudan has just been published and is available at the following link:

<https://hts.org.za/index.php/hts/article/view/7790>

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Please help us to improve your experience as an author by taking a few minutes to tell us about the service that you have received. We appreciate your participation and want to make sure we met your expectations, which will give us the opportunity to better serve the community.

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Thank you again for publishing with the HTS Teologiese Studies / Theological Studies. We look forward to your future contributions.

Kind regards,

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Yuyun Rohmatul <yuyun.rohmatul.uyuni@uinbanten.ac.id>

Fwd: HTS Proofreading 7790 - Your galley is available to be proofread prior to publication

1 message

Yuyun Rohmatul Uyuni <yruyuni.uinbanten@gmail.com>
To: yuyun.rohmatul.uyuni@uinbanten.ac.id

Wed, Feb 1, 2023 at 8:19 AM

----- Forwarded message -----

Dari: <aosis@hts.org.za>

Date: Rab, 9 No 2022 18.39

Subject: HTS Proofreading 7790 - Your galley is available to be proofread prior to publication

To: Dr. Yuyun Rohmatul Uyuni <yruyuni.uinbanten@gmail.com>

Ref. No.: 7790

Manuscript title: Women's Images and Gender Equality in Arabic Textbooks for Non-Arabic Speakers: A Case study on Al-Asas in Sudan

Journal: HTS Teologiese Studies / Theological Studies

Dear Dr Uyuni,

The previous round of corrections has been implemented on your paper.

There is one query remaining for your attention. In addition to responding to the last query, I also ask that you please check the galley proofs again, to ensure everything is in order before publication.

If possible, please let me know before end of business on Friday if any corrections are needed, and/or if you approve the galley proofs as is.

Thank you, in anticipation of your response.

Kind regards,
Lara Antonopoulos
AOSIS
Production Coordinator
Scholarly Journals Department
AOSIS Publishing, Empowering Africa through access to knowledge

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1542K



Yuyun Rohmatul <yuyun.rohmatul.uyuni@uinbanten.ac.id>

Fwd: HTS Proofreading 7790 - Thank you for reviewing your galley

1 message

Yuyun Rohmatul Uyuni <yuyuni.uinbanten@gmail.com>
To: yuyun.rohmatul.uyuni@uinbanten.ac.id

Wed, Feb 1, 2023 at 8:19 AM

----- Forwarded message -----

Dari: <aosis@hts.org.za>
Date: Sel, 18 Oct 2022 17.01
Subject: HTS Proofreading 7790 - Thank you for reviewing your galley
To: Dr. Yuyun Rohmatul Uyuni <yuyuni.uinbanten@gmail.com>

Ref. No.: 7790
Manuscript title: Women's Images and Gender Equality in Arabic Textbooks
for Non-Arabic Speakers: A Case study on Al-Asas in Sudan
Journal: HTS Teologiese Studies / Theological Studies

Dear Dr Uyuni,

Thank you for proofreading the galley of your manuscript.

We are looking forward to publishing your work.

Kind regards,
Lara Antonopoulos
AOSIS
Production Coordinator
Scholarly Journals Department
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Yuyun Rohmatul <yuyun.rohmatul.uyuni@uinbanten.ac.id>

Fwd: HTS Proofreading 7790 - Your galley is available to be proofread prior to publication

1 message

Yuyun Rohmatul Uyuni <yruyuni.uinbanten@gmail.com>
To: yuyun.rohmatul.uyuni@uinbanten.ac.id

Wed, Feb 1, 2023 at 8:18 AM

----- Forwarded message -----

Dari: <aosis@hts.org.za>

Date: Kam, 6 Oct 2022 13.45

Subject: HTS Proofreading 7790 - Your galley is available to be proofread prior to publication

To: Dr. Yuyun Rohmatul Uyuni <yruyuni.uinbanten@gmail.com>

Ref. No.: 7790

Manuscript title: Women's Images and Gender Equality in Arabic Textbooks for Non-Arabic Speakers: A Case study on Al-Asas in Sudan

Journal: HTS Teologiese Studies / Theological Studies

Dear Dr Uyuni,

Your galley proofs have arrived!

We are excited to share your manuscript in your Author Centre in galley format (PDF) to proofread and review. Kindly ensure to scrutinize the galley proofs well and include any necessary changes at this point, which include, among others:

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2. Log in to the journal, if required.
3. Select the link labelled 'View Proof' under the heading 'Layout'. You will be able to download the PDF onto your computer or print it.
4. Add changes (typographical and format) by either adding markup and comments on the galley with a PDF viewer application using the HIGHLIGHT TOOL ('How to Use the Comment and Markup Tools in Adobe Acrobat': <https://tinyurl.com/5n7795k5>) or adding your comments to the function 'Proofreading Corrections' on the platform. We prefer markups in the PDF with a comment tool highlighting change requirement. If you struggle with this functionality, you can make your comments in a Word Document. Upload your proofread PDF with markup comments under Step 1: Proofreading. Ensure to upload any figures or tables that need replacing too. You will be able to

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5. Finally, inform me that your proofread PDF is available. In Step 1, proceed to click the email icon under COMPLETE. You will not be able to add any more files after sending this email.

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Yuyun Rohmatul <yuyun.rohmatul.uyuni@uinbanten.ac.id>

Fwd: HTS 7790: Manuscript Accepted for Publication, Sent to Editing

1 message

Yuyun Rohmatul Uyuni <yuyuni.uinbanten@gmail.com>
To: yuyun.rohmatul.uyuni@uinbanten.ac.id

Wed, Feb 1, 2023 at 8:14 AM

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Dari: <aosis@hts.org.za>

Date: Kam, 8 Sept 2022 15.45

Subject: HTS 7790: Manuscript Accepted for Publication, Sent to Editing

To: <yuyuni.uinbanten@gmail.com>, <erniharyanti.uinbdg@gmail.com>, <izzuddin.uinbdg@gmail.com>

Ref. No.: 7790

Manuscript title: Women's Images and Gender Equality in Arabic Textbooks
for Non-Arabic Speakers: A Case study on Al-Asas in Sudan

Journal: HTS Teologiese Studies / Theological Studies

Dear Yuyun Uyuni, Erni Haryanti, Izzuddin Izzuddin

We are pleased to confirm your manuscript's acceptance for publication on
13-Jul-22.

We can also confirm that the Submission and Review Department released your
manuscript to our Finalisation Department to commence the various editing
processes to secure online publication within the next 90 days (if not
sooner).

Kindly note:

1. If you need to make contact with AOSIS Publishing during the finalisation stage of your manuscript, kindly contact us per email or phone.
2. The finalisation procedure works as follows: (a) The first stage is the language editing that is returned to the corresponding Author for review. This will be the final opportunity for the corresponding Author to make text changes to the manuscript. (b) At a later stage, the editorial staff will send the corresponding author one set of galley proofs, at which time the Author will have two working days to mark any typographical errors.
3. Manuscript tracking is available on the submitting authors' journal profile. The submitting Author could visit their home page frequently to assess the stage of the manuscript.

Thank you for your continued patience and support, and we hope you have
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page.

Kind regards,
Ms De Bod
AOSIS colleague
Editorial Coordinator
Special Issues Unit
Scholarly Journals Department
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URL: website url of journal
reviewing interest: AOSIS colleague

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Yyun Rohmatul <yuyun.rohmatul.uyuni@uinbanten.ac.id>

Fwd: HTS External Review Decision 7790 - Accepted for publication

1 message

Wed, Feb 1, 2023 at 8:12 AM

Yyun Rohmatul Uyuni <yuyuni.uinbanten@gmail.com>
 To: yuyun.rohmatul.uyuni@uinbanten.ac.id

----- Forwarded message -----

Dari: <aosis@hts.org.za>
 Date: Rab, 13 Jul 2022 20.00
 Subject: HTS External Review Decision 7790 - Accepted for publication
 To: Dr. Yyun Rohmatul Uyuni <yuyuni.uinbanten@gmail.com>
 Cc: Erni Haryanti <erniharyanti.uin.bdg@gmail.com>, Izzuddin Izzuddin <izzuddin.uin.bdg@gmail.com>

Ref. No.: 7790
 Manuscript title: Women's Images in Al-Asas Arabic Textbooks for
 Non-Arabic Speakers the Findings of Gender Equality
 Journal: HTS Teologiese Studies / Theological Studies
 ISSN: 0259-9422, E-ISSN: 2072-8050

Dear Dr. Uyuni

The journal has a double-blinded peer review process and your manuscript was assessed by two expert independent reviewers. Read our peer review process https://aosis.co.za/policies#peer_review.

Thank you for your revised manuscript. We have reached a decision regarding your submission. I am pleased to inform you that your manuscript has now been accepted for publication.

The Editorial Office will contact you by 20 July 2022 to finalise your manuscript for the Finalisation and Publication Office. If you need any assistance, kindly contact the Editorial Office at submissions@hts.org.za with any questions or concerns.

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Thank you for submitting your interesting and important work to the HTS Teologiese Studies / Theological Studies. We value your contribution to the journal and for the active involvement in the development of the discipline.

Your manuscript will soon form part of this open access publication and your content will be licensed under the Creative Commons Attribution License. We look forward to your future contributions.

Kind regards,
Prof. Van Eck
Department of New Testament and Related Literature, Faculty of Theology and Religion, University of Pretoria, Pretoria

Frequently Asked Question

What can I expect from the publication procedure?

On the acceptance of a manuscript for publication by the Editor-in-Chief, the editorial staff will work towards preparing the manuscript for online publication by performing a technical review of the publication process. The accepted manuscript will be prepared and handed over from the review office to the Finalisation and Publication Office.

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Yuyun Rohmatul <yuyun.rohmatul.uyuni@uinbanten.ac.id>

Fwd: HTS External Review Decision 7790 - Revisions required

1 message

Yuyun Rohmatul Uyuni <yuyuni.uinbanten@gmail.com>
To: yuyun.rohmatul.uyuni@uinbanten.ac.id

Wed, Feb 1, 2023 at 8:12 AM

----- Forwarded message -----

Dari: <aosis@hts.org.za>

Date: Jum, 1 Jul 2022 22.22

Subject: HTS External Review Decision 7790 - Revisions required

To: Dr. Yuyun Rohmatul Uyuni <yuyuni.uinbanten@gmail.com>

Cc: Erni Haryanti <erniharyanti.uin.bdg@gmail.com>, Izzuddin Izzuddin <izzuddin.uin.bdg@gmail.com>

Ref. No.: 7790

Manuscript title: Women's Images in Al-Asas Arabic Textbooks for

Non-Arabic Speakers the Findings of Gender Equality

Journal: HTS Teologiese Studies / Theological Studies

Dear Dr. Uyuni

We thank you for the submission of your manuscript. The peer-review process of your manuscript has now been completed and we have reached a decision regarding your submission.

At present, your manuscript requires revisions to address the concerns of the reviewers. Their comments are attached to this email.

Please submit

- an itemised, point-by-point response to the reviewers that details the changes made (please use the attached file Reports of reviewers – Article #7790.docx by replying in red to the listed comments made by the reviewers);
- an itemised, point-by-point response to the overlaps of uncited work as indicated by the iThenticate report that details the changes made (use space provided in Reports of reviewers – Article #7790.docx);
- replies to comments of Reviewer B in Track Changes (see attached files Reviewer B - 7790-86833-1-RV.docx.; reply to comments in Track Changes); and
- a revised manuscript (clean copy without Track Changes).

The revised manuscript (clean copy without Track Changes) and other documents should be submitted by 15 July 2022. If you anticipate that you will be unable to meet this deadline, please notify the Editorial Office.

As a member of the Committee on Publication Ethics, we encourage your participation in assessing your Similarity Check Report in your journals' personalised manuscript section.

Our assessment of the iThenticate report is as follows: The manuscript contains minor overlaps of uncited work. Please introduce the relevant citations and reference entries where absent.

Please provide an itemised, point-by-point response to the overlaps of uncited work as indicated by the iThenticate report that details the changes made.

Below my signature, you will find steps to resubmit your revised manuscript. If you need any assistance, kindly contact the Editorial Office at submissions@hts.org.za with any questions or concerns.

We look forward to receiving the revised manuscript.

Yours sincerely,
 Prof. Van Eck
 Department of New Testament and Related Literature, Faculty of Theology and
 Religion, University of Pretoria, Pretoria

Frequently Asked Question

How do I view the reviewer comments, after the formal peer review, if the Editor-in-Chief provided feedback regarding my article?

The editor should send you an email stating all the revisions suggested during the formal peer review process. If you are advised to download the comments via your personalised journal section, follow these steps:

- Log into your personalised journal section in the journal.
- Under your 'User Home' click on the 'Author' or 'Active' link that will direct you to your 'Active Submissions Table'.
- Under the 'Status Column', click on 'In Review: Revisions Required'. This link takes you to the overview of the peer review process.
- The review page of your article provides information and documentation under the heading 'Peer Review', and will identify files by reviewers, e.g. Reviewer B 19-123-1-RV.docx 2011-08-10. Download these documents to view the reviewer files.

Frequently Asked Question: The Editor-in-Chief has requested revisions to my article. How do I submit my revised version?

When the editor dealing with your submission chooses to ask for a revision, you will be notified by email. In the journal's personalised section your submission will move in the active table from the status 'In Review' to 'In Review: Revisions Required'.

When you prepare a revised version of your manuscript, it is essential that you carefully follow the instructions given in the editor's letter. Use the standard uploading format (as described for original submissions), but include both a clean copy of your manuscript and an annotated copy describing the changes you have made. Failure to do so will cause a delay in the review of your revision.

If references, tables, or figures are moved, added, or deleted during the revision process, renumber them to reflect such changes so that all tables, references (Vancouver Style) and figures are cited in numeric order. Images need only be uploaded if changes have been made to the figures since the previous version.

The annotated copy should have highlights on the changes (either by using the 'Track Changes' function in Word or by highlighting or underlining text) with comments in the text referring to the editor or reviewer query. Be sure when you upload your annotated version that the changes are clearly visible on the Word (.doc) file prior to resubmission.

You should create a point-by-point response letter specifying how you have addressed each of the editor's and reviewer's comments.

Using the review version of your manuscript, edit and revise your submission according to the reviewers' and editor's comments, and follow the steps:

- When you have addressed the comments and completed your revisions, log into your journals' personalised section and click on 'In Review: Revisions Required'.
- Under the 'Editor Decision', click on the bubble icon to view the editor's decision letter. If needed, you may view the original editor and reviewer comments by clicking files linked under the 'Review Round'.
- Once your revisions are correctly formatted and prepared, click on 'Browse' to begin uploading your revised manuscript from your desktop. Ensure to upload a clean, annotated and point-by-point version as part of

your revised manuscript submission.

Once all three documents are uploaded, you will need to inform the editor via email of your resubmission. Click on the email icon and proceed to type and email the editor. Remember to press 'Send'.

For a video detailing the uploading of your revised manuscript see here:

https://pkp.sfu.ca/files/author_submission_status_acadiau.mp4

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2 attachments



Reports of reviewers – Article #7790.docx
33K



Reviewer B - 7790-86833-1-RV.docx
1376K



Yuyun Rohmatul <yuyun.rohmatul.uyuni@uinbanten.ac.id>

Fwd: HTS Submission 7790 - Manuscript at Desk Review

1 message

Yuyun Rohmatul Uyuni <yruyuni.uinbanten@gmail.com>
To: yuyun.rohmatul.uyuni@uinbanten.ac.id

Wed, Feb 1, 2023 at 8:12 AM

----- Forwarded message -----

Dari: <aosis@hts.org.za>
Date: Sel, 7 Jun 2022 21.31
Subject: HTS Submission 7790 - Manuscript at Desk Review
To: Dr. Uyuni <yruyuni.uinbanten@gmail.com>

Ref. No.: 7790
Manuscript title: Women's Images in Al-Asas Arabic Textbooks for
Non-Arabic Speakers the Findings of Gender Equality
Journal: HTS Teologiese Studies / Theological Studies

Dear Yuyun Uyuni, Erni Haryanti, Izzuddin Izzuddin

Thank you for working with our Editorial Office to ensure that we have a complete record of your manuscript and all submission's compulsory forms at HTS Teologiese Studies / Theological Studies.

All new manuscripts are presented to our Handling Editor for a preliminary Desk Review to assess whether the subject matter and general content are appropriate for this journal.

We have requested our Handling Editor to commence with this preliminary Desk Review in the upcoming week. We trust you will be receiving an outcome of this assessment before 2022-06-14.

If you do not receive the required feedback, we invite you to contact our Editorial Office to enquire the reason for the delay.

Thank you for your continued patience and support.

Kind regards,
Ms De Bod
AOSIS colleague

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Women's images and gender equality in Arabic textbooks for non-Arabic speakers: A case study on *Al-Asas* in Sudan



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The purpose of this article was to analyse gender biases from the wider range of gender discussion written in Arabic textbooks *Al-Asas* volumes 1, 2 and 3, published by Sinan Al-Alamiyyah in Sudan. This research employed a qualitative approach with the implementation of critical discourse analysis (CDA). The results showed that unjust descriptions of female characters usually appear in textbooks: pictures of women as second-class and illustrations of gender bias. The pictures were always dominant among members of the community. Furthermore, there were also positive images showing the position of women among men and women having the same rights. The findings theoretically highlighted the implementation of CDA to analyse the content of Arabic textbooks for non-Arabic speakers. As a practical implication, both readers and the users, either native or non-native Arabic speakers, could avoid the nurturance of gender biases in their social lives. The main conclusion would be that the users of the textbooks can consequently identify gender bias in the textbooks.

Contribution: Through the findings of positive images on the position of women within society and women's equality rights, it is hoped that this research would become a medium of increasing social awareness about the importance of achieving gender equality. The application of the study should include the improvement of the textbooks specifically referring to gender biases that would influence users of the textbooks in different countries.

Keywords: Arabic textbook; gender equality; gender bias; non-Arabic speakers; critical discourse analysis.

Introduction

Nowadays, the issues of gender equality, justice and gender status and roles in society have become frequently heated topics of discussion, academically. There are significant differences between the concepts of gender and sex. Gender differentiates things created by society; meanwhile, sex refers to something that is part of a human's nature (Koutris et al. 2019). Sex tends not to be changeable in terms of those reproductive organs of either women or men. Meanwhile, gender, which is shaped by society and culture, is changeable; for example, women can be masculine or men can be feminine (Beere 1990; Izzuddin, Dalimunthe & Susilo 2021; Mshweshwe 2020; Stets & Burke 2000).

Gender injustice is a system or structure that places men or women in inappropriate positions, or it can also be an impression and treatment that favour a particular gender in social life or public policy that creates inequality (Beebeejaun 2017; Rokhmad & Susilo 2017). The existing gender injustice is a result of social behaviour and treatment, such as women's marginalisation, women's placement in marginal areas, subordination, stereotypes, violence against women and various disproportionate workloads (Wagner et al. 2017). For instance, constructive images of women embodied in textbooks can influence students' understanding of the notion of gender, which is usually described as unequal, so that it will become even broader (Pahlke & Goble 2015). The importance of constructing an image of gender equality in the mindset of students, teachers, book writers, book publishers and other parties will lead to a positive impact on themselves specifically and society in general (Izzuddin et al. 2021). Thus, research on the positive construct of gender equality needs to be carried out as one form of social awareness on the concept that women are always positioned unfairly.

To achieve the realisation of gender equality, it is necessary to create a reconstruction of the concept of gender in society. Gebregeorgis (2016) stated that the final goal of feminist activities, including feminist theory and literary criticism, is to change the world by promoting women's equality. The affirmative policies thus emerged to fight gender injustices such as gender stereotypes, gender biases and negative gender constructions by placing women as second-class citizens. Consequently, feminists attempt to stop sexist treatment by empowering women. Hirschman (2016) stated that gender sensitivity is aimed at providing social awareness about gender issues to the public. For example, liberal feminists continue to raise issues related to individual rights and gender equality to achieve the same in social life. Based on this explanation, the researchers limited this study to three research questions, namely (1) how are the images of indirect violence against women in Arabic textbooks for non-Arabic speakers portrayed? (2) What are the constructive pictures of women in Arabic books for non-Arabic speakers? (3) How do negative or positive images of women in textbooks affect students' understanding of gender relations?

The researchers chose *Al-Asas* textbooks volumes 1, 2 and 3, published by Sinan Al-Alamiyyah in Sudan. This selection was based on several considerations. Firstly, these textbooks have been used internationally and can be downloaded freely from the Internet. *Al-Asas* volumes 1, 2 and 3 are all printed and distributed, and even the latest revision has been published. These edited volumes show that the use of the textbooks is still ongoing. Secondly, the learning objectives included in the *Al-Asas* textbooks volumes 1, 2 and 3 are to train students to develop the four language skills, namely listening, speaking, reading and writing. Therefore, students are trained to learn to use Arabic with four skills. Thirdly, because of the use of the textbooks internationally and widely, it is necessary to initiate a critical study of gender relations within the books.

Literature review

Research on textbooks with a gender perspective has been carried out by several researchers, especially those who unveil gender injustices within the books. The following recent studies, including research conducted by Amerian and Esmaili (2015), have examined Indonesian textbooks containing gender biases. The research results show that women are placed as objects of narration more often, while men are placed in the position of subjects. In addition, men who do appear as objects are mostly written about in a positive narrative. Ideally, textbooks as learning resources for students should not contain gender biases.

In daily lives, people are often unaware and misunderstand the difference between gender and sex. Some people often connect specific gender roles with sex, as the connection is biologically considered human nature, which is not changeable. For example, taking care of children, cleaning the house and cooking are associated with domestic roles of women. These different gender roles do not matter if they

do not lead to gender injustice. The European Institute for Gender Equality (EIGE) (2017) states that the portrayal of gender injustice is an indirect form of violence. In previous years, the concept of gender equality has been introduced publicly to societies. Even so, gender inequalities that occur in real life still exist (Smirnova et al. 2019). Many studies on gender relations in various parts of the world, especially the research on gender equality in textbooks, have proven the existing inequalities. This means that gender comprises the characteristics of men and women which are formed within a society. Meanwhile, sex refers to something that becomes a human's nature (Koutris et al. 2019). This human's nature is a matter of the biological difference between men and women. Physical differences can be seen from the genitals and genetic differences. A person is referred as a woman when she has a certain reproductive organ with two X chromosomes. Moreover, a man has a different reproductive organ with one X and one Y chromosome.

On the one hand, a woman's role is mostly portrayed in the domestic field, such as doing housework (cooking, washing dishes, sweeping the house and others) (Reeves 2019). On the other hand, images of women's roles in the professional field, such as being managers, business owners or successful entrepreneurs, are less seen in public (Ulwan 2021). In other words, women in social life are mostly positioned lower than men; therefore, it becomes common knowledge that men are considered central agents in society (Curaming & Curaming 2020). Such images are regarded as an indirect form of violence because women are indirectly placed in the second class. Such indirect abuse can lead to a negative effect on the image of women in the real world; for example, some people may have the notion that women are not competent in doing any work outside the home. An assumption like this is a common gender stereotype existing in social relations. This stereotype can provide a negative effect to each gender, because:

[T]he stereotypes display traits which are seen as desirable for males and females in a particular culture; therefore, people who deviate too far from the stereotypical 'standards' are seen as gender-inappropriate. (Alsmearat et al. 2017:85)

The importance of recognising gender bias is evidenced by many studies examining the illustrations of women's roles in textbooks (Ariyanto 2018; Bakar et al. 2016; Cobano-Delgado & Llorent-Bedmar 2019; Dabbagh 2016; Emilia, Moecharam & Syifa 2017; Hall 2014; Kuruvilla & Thasniya 2015; Parker, Larkin & Cockburn 2017; Sleeter & Grant 2017; Sulaimani 2017). Izzuddin et al. (2021) recognised that the study of gender equality in textbooks is critical, as they consider textbooks to play a vital role in learning that can shape students' mindsets about each gender's role. If gender injustice is portrayed in a textbook, then students' mindsets will also be formed like that; for example, the activities of women are illustrated in a textbook as domestic servitude, so women are presented as not having an essential role in society.

Furthermore, Setyono and Widodo (2019) examined the textbook *Nationally Endorsed English as a Foreign Language (EFL) Textbooks for Senior High School Students in Indonesia*. He found a portrait of gender injustice against women in the instructional textbooks. This researcher stated that based on a critical perspective of feminism, women were portrayed unfairly in EFL textbooks (Nashriyah et al. 2020). The researcher said that in these textbooks, women were illustrated taking part in domestic affairs, without many roles outside internal matters. At the same time, men were always portrayed as successful people with high positions and ranks in public life. This phenomenon can create disharmony of gender relations in students' mindsets. This research also found images of stereotypes attached to women used in a lesson by displaying two pictures of a short conversation between two women. The phrase, 'What a nice dress!' appeared in the first picture, followed by another sentence, 'You look gorgeous!' According to the researcher, the two figures referred to a stereotypical portrait attached to women who often praise the appearance of others. If this stereotypical portrait is maintained continuously, it can result in a negative image of women (Setyono 2018).

A similar study conducted by Darni and Abida (2017) examined gender biases presented in Indonesian textbooks for elementary students. Both researchers mentioned that there were gender inequities in women's images in Indonesian books. The researchers also divided the types of unjust depictions into four parts, namely (1) gender biases in children's games, (2) occupational division of children's labour, (3) gender stereotypes about occupations and (4) attitudes. Women in Indonesian textbooks studied by the researchers were always illustrated with domestic affairs, such as taking care of the housework, cooking and cleaning. Meanwhile, men were identified with activities that were always related to outside the home. In their conclusion, the researchers stated that the writers of the elementary school textbooks had not incorporated gender equality as a parameter in the curriculum ... the existing sharp stereotypical images that dominated the public sphere had placed women in the private area (Mitchell & Martin 2018). Then, they ended their statement with suggestions for readers to provide learning materials that lead to dismantling the tradition of gender discrimination.

Another study conducted by Tainio and Karvonen (2015) examined 59 textbooks – including exercise books – which were used in Finland schools. In these textbooks, they found gender biases in terms of writing (text) and visualisation (pictures). The two researchers examined the overall images of gender relations in the textbooks they researched, then classified the images into three parts: (1) male, (2) female and (3) other (characters not described or not mentioned by gender). Their research results showed that the male domination over female was found in a number of portrayals of characters' roles. The details of such portrayal in mother-tongue textbooks were as follows: 61.3% of the participants were male, 31.6% were female and 4.4% were other. Whereas for mathematics textbooks, 53.8% of participants were male,

the percentage of female participants was 31.6% and 14.6% of participants were others. For vocational education textbooks, the rate of male participants was 52.8%, 42.9% were female participants and others were 4.3%. The overall pictures of the book for male participants were 58.2%, for female participants were 33.5% and others were 8.3% (Tainio & Karvonen 2015).

In addition, Ordem and Ulum (2020) examined gender representation included in the EFL textbooks used in Turkey. They found remaining gender biases used in the EFL textbooks, both visually and textually. The researchers also cited Mitra's research results. They identified that only a small proportion of students were sensitive to the gender bias phenomena presented in the textbooks. The majority of other students who were interviewed accepted the stereotypes portrayed in their books without hesitation. Instead, they did not want to raise gender-related issues in their learning in the classroom. There was something different in this research compared with others that examined similar topics. Research on gender issues in textbooks generally has a negative connotation (a description of gender inequality). However, another side of research findings was discovered based on several books depicting men doing activities that are usually stereotyped to women, such as cooking and cleaning the house. In contrast, women were imaged as superheroes and could achieve successful careers, such as being a scientist or a pilot (Baghdadi & Rezaei 2015).

Omar (2018) analysed the gender stereotypes in an Arabic textbook for learners in the first three grades in Jordan. To achieve the objective of the study the researcher used a descriptive analytical method, representing a community study of the books in the Arabic language. Various tools for descriptive analysis have been developed and verified. Furthermore, after the analysis had been confirmed, the results of the study showed that in the committee for those who wrote Arabic language books for the first three grades, women were the majority. The authoring and review teams were mostly male. It showed that the total number of repeated gender-related words (males) reached 922 and 70.87% wholly. Consequently, the emerging gender gap referring to female-related words reached 379 (29.13%). The total number of gender-related images (male) based on the total number of photographs was 250 (71.43%). On the contrary, the total number of gender images (female) reached 100 and 28.57%. Furthermore, the total number of gender-related addresses (male) reached 8 at 16.67%, the gender-related titles were 2 at 4.17% and the general addresses based on the total number of addresses were 38 by 79.16%. The analysis of gender roles showed that the occupations practised by women were limited to six occupations, with the most prominent being nurse and teacher. Twenty professions were related to men, most notably pilot, fisherman and farmer. It showed that creativity and innovation, health roles, heroism, courage and ownership of property were specialised to men, not women. Regarding social roles, men could be seen as fathers, uncles, brothers, grandfathers and cousins, while women could be

seen as mothers, grandmothers and aunts. The study result showed that more roles were provided to men than women.

Another study conducted by Al-Qatawneh and Al Rawashdeh (2019) was entitled 'Gender representation in the Arabic language text book for the ninth-grade students approved by the Ministry of Education in the United Arab Emirates'. This study focused on investigating the gender representation in an Arabic-language textbook. The criteria examined include the ratio of gender (female to male) appearances, the ratio of gender (female to male) in aspects of religion and history, education, professions, social and family life, tradition, the language used in the evaluation questions, titles of address for women and order of mention. To examine these criteria, the manual method of analysis was adopted. Furthermore, the findings revealed that the bias in favour of men was clearly prevalent, as the phenomenon of men first referring to the secondary status of women was evident in the textbook examined. However, the findings also revealed the common use of the neutral title 'Ms' to address women. Thus, it was recommended to correct gender representation in the textbooks used in educational settings to ensure fair gender representation in educational materials.

Finally, Blumberg's research (2015) observed textbooks in four countries, namely Chile, Georgia, Pakistan and Thailand, which appeared to include gender biases in practically every book. He identified similar patterns on gender research issues in textbooks, namely (1) women were significantly under-represented; (2) women and girls included in texts or illustrations were nearly always depicted in highly stereotyped roles in the home; (3) in relatively few cases, women's images in non-domestic positions or activities were overwhelmingly of the most traditional type; (4) girls and women were usually passive and often static, while 'courageous' and 'confident' referred to boys and men undertaking exciting and worthwhile endeavours and occupations; (5) more gender-unequal phenomena in many countries tended to have somewhat more intense (or unfavourable) under-representation and stereotypes, but similarities far exceeded variations in unequal intensity; and (6) research that has measured improvement of gender relations over time, often decades, shows that the pace of reducing gender biases in textbooks is more often slow (even glacial) than rapid (Blumberg 2015).

Methodology

This research employed a qualitative approach. Analysis of the data in this study was visual; that is, the text comprised a dialogue between characters and the total number of discussions taken from all textbooks used as research objects. The data source was reached from *Al-Asas* volumes 1, 2 and 3, published by Sinan Al-Alamiyyah. The data collection technique used is the reading technique, which is completed by intensive reading of research data by determining gender signs in the text of *Al-Asas* volumes 1, 2 and 3 carefully and thoroughly. Data analysis stages were identifying data findings based on gender perspective and data classification based on the formulation of the research questions.

To study gender relations in Arabic textbooks for non-Arabic speakers, researchers applied a qualitative content analysis method with critical discourse analysis (CDA). Most previous studies have found and drawn conclusions from the prevailing images of gender biases and gender stereotypes in textbooks, while others mentioned that several books described successful women who had roles outside their domestic activities, such as being able to apply to work as personnel manager or even serving as mayor (Setyono 2018). As a study of language, CDA is largely used as an analysis to uncover a linguistic representation to understand social discourses. This means that language is analysed not only by describing linguistic aspects but also its context. Language is used for certain purposes and practices; however, when it is used in a CDA, it becomes a medium to reach certain goals and practices, including ideological practices and the initiation of sociocultural situations surrounded around a discourse. The notion of discourse in CDA considers language as a social practice and includes the context as an important part of the language (Wodak 1997). Furthermore, CDA relates to the concept of power mingling within the discourse. Within the text, the discursive is governed by differences of the strength of decoding parts; furthermore, it is determined by its discourse and genre. In short, CDA can be defined as the basis for the analysis of structural relationships, domination, discrimination, power and control expressed within the language. In other words, CDA aims to investigate critical social disparities as they are expressed, shaped and legitimised within the language.

As qualitative research, this study used text analysis to scrutinise the existing gender perspective included in *Al-Asas* texts. Sara Mills text analysis was used to develop CDA. Meanwhile, the whole data were collected in the form of vocabulary, clauses, sentences and paragraphs consisting of gender perspectives in the reading text. Sources of data in this study were *Al-Asas* textbooks volumes 1, 2 and 3, published by Sinan Al-Alamiyyah. Researchers acted as the main instrument during data collection, assisted by working tables. The data collection technique used was the reading technique, completed by reading the research data intensively and by determining the gender markers showed in the *Al-Asas* textbooks carefully and thoroughly. We also note the results of the observation of important data in the reading text of the *Al-Asas* textbooks, was recorded in a format that had been prepared for later analysis. The data analysis stage consisted of (1) identifying the data findings based on a gender perspective, (2) classifying the data based on the two research formulations using working tables and (3) starting data coding to facilitate further analysis.

Results

Images of women as second class

Labelling as the second class refers to a condition of women in which they are placed in the second position after men. It means that women are considered unequal to men: their

views are presented as marginalised figures occupying only a specific domain. Bryson (2019) stated that because of such marginalised positions in work areas identified in promotion prospects, women are far less likely to be promoted than men. Bryson's explanation can be found in the examples of women who are positioned in the second class. This is a reality in social life that is happening right now. However, after a while, there have been progressive efforts to achieve gender equality carried out by the feminist movement, aiming to build a harmonious society in which there is no exploitation and discrimination while living in a democratic society with freedom and no social stratifications based on class, caste and gender injustice (Bell 2016). Thus, even textbooks should be free from things that can bring gender biases.

Positioning women in the second class is identified as a form of indirect violence. Placing women as second class is not directly recognised by students; however, students' thinking can be influenced to come to this position through learning from the textbooks. As women are socially constructed as second-class citizens, students' mindsets are formed to allow the rise of gender discrimination attitudes that will be perpetuated in future (Ferrell et al. 2018).

Placing women as a second class is a long-established phenomenon. As said by Rosenthal, Smidt and Freyd (2016):

But even in times when they had a privileged status, unique in the ancient world, they [women] were not socially equal to men; taking part in religion and government, they could have the role of regulation, but the pharaoh was male; priests and warriors were lazy; woman's role in public life was a secondary one.

This situation is affected by the influential patriarchal culture inherent in all elements of society.

This study discovers the existing visual images of female characters or figures who are always positioned at number two, namely the position after the male characters(s) in the textbook *Al-Asas*. Figure 1 illustrates some of the pictures displayed in *Al-Asas* volume 1. Based on the given illustrations, the female characters can be recognised and understood in several illustrations of the textbook that *Al-Asas* described as the second class, because women are always positioned after the male characters. This image can shape the students' mindsets; as a part of the community, students can also discriminate against women as they have learned from the textbooks. In the scheme of gender theory initiated by Sovič and Hus (2015), children learn about male and female roles from the culture in which they live. Children adjust their behaviour to align with the gender norms of their learning from the earliest stages of social development. If gender bias is continuously carried out in the making of textbooks, then this misleading may later harm women. It can happen to students who will grow into adults in the future (Helmer et al. 2017). In their minds, the construction of how women are positioned in society can lead to unfair treatment of women in real life (Mooney & Evans 2018). Textbooks are one of the most accessible media to obtain and use as learning resources. Therefore, books should be free from things that can subordinate one gender unfairly to another (Lee 2014). Gender education for children is expected to be implemented in accordance with the international technical guidance on sexuality education. In it, readers are informed about when the time is appropriate to teach children. For example, four to five-year old children can begin to learn about their sexuality through the introduction of their reproductive organs as a vital part of their bodies. Reproductive function education is needed from an early age so that they can understand how to protect themselves from being treated unnecessarily. Sexuality can also be introduced through inviting them to bathe with parents of different sexes so that they are aware of



Source: Al-Asas, Sinan Al-Alamiyyah

[AQ1] FIGURE 1: Women's visual images as the second class.

being men and women who indeed have different biological traits; at a later stage, this introduction will also lead to identifying other differences, such as positions in Muslim worship and so on. This is necessary because equality is not education about equality but understanding differences normally and not hierarchically.

Furthermore, at the age of five years and above, children can be given toys to help balance and process their psychomotor and motoric skills, as well as their gross and fine skills. Through this process, children need to receive explanations from their parents, for example, about the benefits of playing a game without being told which one is for boys and which one is for girls. Instead, they need to focus on the substance included in the message of playing a game.

In the long term, they are introduced to gender equality from an early age. This introduction will not only foster self-confidence but also their ability to share roles with partners in the future. For example, sons will become husbands who will not hesitate to share roles in cooking, washing, etc., and girls will become wives who will not mind if they have to paint walls or repair the roof because they do not want to stigmatise those certain jobs that are related to a certain gender.

Illustrations of gender biases against women

According to Terrell et al. (2016), gender bias is the opposite of gender equality. Gender bias, also called sexism, is something that can describe social discrimination based on sexual membership. Sexism is discrimination and prejudice against someone based merely on type of sex, which also refers to all systems of differentiation against a sex type individually. Sexism can refer to different beliefs or attitudes: (1) the belief that one sex is more valuable than another, (2) male or female chauvinism, (3) misogynistic attitudes (hatred towards women) or misandry (hatred towards men) and (4) distrust of people of different sexes. Gender bias is an assumption that favours one gender, being male or female. For example, women are considered more suitable for household nurturance, thus doing all domestic work. In contrast, men are considered more suitable to work outside home to earn a living for their family.

This present study found that there is a predominance of masculine vocabulary portions and characters in conversations included in the textbooks. Based on the analysis results, the researchers discovered that gender inequalities in the *Al-Asas* volumes 1, 2 and 3 consist of the presentation of a male figure who is dominant in comparison to women. Masculinity (also known as manhood) is a number of attributes, behaviours and roles associated with boys and men. Masculinity is socially defined and biologically created. Masculine traits differ from gender. Both men and women can be masculine. The traits inherent in the term masculine are courage, independence and assertiveness. These characteristics vary and are influenced by social and cultural factors.

One volume of the textbooks comprises six chapters of lessons: for size 1, there are 25 conversations; for volume 2, there are 25 conversations, while for volume 3, there are 22 interviews.

The research results show that men's domination over women is very high in these *Al-Asas* textbooks. This finding illustrates well the percentage of dialogues between men and men, which is far higher than the rate of conversations between women and women, as well as dialogue between men and women (provided in Table 1).

Based on the three volumes in Table 1, the dominant male characters are very high compared with female characters. The female characters reach only 12% for the highest percentage, which does not reach a quarter of the total of 100%. This dominant percentage shows that *Al-Asas* indicates a distinct gender bias in the instructional textbooks, a form of indirect gender violence. Besides, gender bias can also affect the quality of instructional materials, especially in studying Arabic. For example, in the classification of Arabic vocabularies, there are differentiating types of gender, namely *mudzakar* [masculine] or *muannats* [feminine]. When the dictionary of *mudzakar* is dominant, the vocabulary of *muannats* does not appear much; therefore, students' knowledge of the vocabulary of *muannats* becomes limited. That is because, in Arabic, different gendered words have various forms. For example, the name (يَدْرُسُ) *yadrusu* is a verb form for a single masculine, meaning 'he (a man) is learning'. The singular verb for the feminine is (تَدْرُسُ) *tadrusu*, saying 'she (a woman) is learning'. So when knowledge of feminine vocabulary is minimally presented, then Arabic learning is ineffective. Besides, in the textbooks' dialogues, as explained in the given table, visual representation of gender bias is illustrated in the form of many images of men performing daily activities, as shown in Figure 2.

The given pictures indicate a gender bias in *Al-Asas* learning textbooks. The pictures display an unequal portion of gender representation between men and women, as if women do not do as many activities in daily public life as men. Although women may also appear in the pictures and do the same events or work, if such gender discrimination continues to be a part of the textbooks of learning, then students' thinking is constructed to understand that women do not have many activities, professions or work. This type of women's image can trigger emerging stereotypes against women as those who do only a little action. Therefore, improving gender awareness as written in the instructional textbooks becomes necessary to make students more sensitive in addressing or understanding gender relations in society.

Constructive images of women in Arabic textbooks for non-Arabic speakers

When the present research explored more pages of *Al-Asas* instructional textbooks objectively, in fact, not all the images given inside the books contained the representation

TABLE 1: Visual illustration of various male activities.

Volume 1					Volume 2					Volume 3				
Ch.	Dial.	Only male	Only female	Both male and female	Ch.	Dial.	Only male	Only female	Both male and female	Ch.	Dial.	Only male	Only female	Both male and female
2	1	X	-	-	1	1	X	-	-	1	1	X	-	-
-	2	X	-	-	-	2	-	-	X	-	2	-	-	X
-	3	-	-	X	-	3	X	-	-	-	3	X	-	-
3	1	-	-	X	-	4	-	X	-	-	4	X	-	-
-	2	-	-	X	-	5	-	-	X	-	5	X	-	-
-	3	X	-	-	-	6	-	X	-	-	6	X	-	-
-	4	X	-	-	-	7	X	-	-	-	7	-	-	X
4	1	X	-	-	-	8	-	X	-	3	1	X	-	-
-	2	-	-	X	3	1	X	-	-	-	2	X	-	-
-	3	X	-	-	-	2	X	-	-	4	1	X	-	-
5	1	X	-	-	-	3	X	-	-	-	2	-	-	X
-	2	-	-	X	4	1	X	-	-	-	3	X	-	-
-	3	-	-	X	-	2	X	-	-	-	4	X	-	-
-	4	-	-	X	-	3	X	-	-	5	1	X	-	-
-	5	X	-	-	-	4	-	-	X	-	2	-	-	X
6	1	-	-	X	-	5	X	-	-	-	3	-	-	X
-	2	-	-	X	-	6	X	-	-	-	4	-	-	X
-	3	-	-	X	-	7	X	-	-	-	5	X	-	-
-	4	X	-	-	-	8	X	-	-	6	1	X	-	-
-	5	X	-	-	-	9	-	-	X	-	2	X	-	-
-	6	X	-	X	5	1	-	-	X	-	3	X	-	-
-	7	-	-	X	-	2	X	-	-	-	4	X	-	-
-	8	-	-	X	-	3	X	-	-	-	-	-	-	-
-	9	X	-	-	6	1	X	-	-	-	-	-	-	-
-	10	X	-	-	-	2	X	-	-	-	-	-	-	-
Percentage		13/25 = 52	0/25 = 0	12/25 = 48	Percentage		17/25 = 68	3/25 = 12	5/25 = 20	Percentage		16/22 = 73	0/22 = 0	6/22 = 27



Source: Al-Asas, Sinan Al-Alamiyyah

[AQ1] FIGURE 2: Visual illustration of various male activities.

of gender injustice. There were also several relatively fair and constructive portrayals for women, as illustrated in Figure 3.

The given pictures reveal that there are texts that illustrate that women can carry out the same activities as men, such as studying, going to school, writing, drawing, etc. The following descriptions also demonstrate that women's events are not only in the domestic sphere but also public. Therefore,

the constructive imagery of women, as included in the textbooks, can build and influence students' understanding of gender equality. Several other pictures display images of gender equality contained in the *Al-Asas* learning textbooks, present in the following examples.

The picture in Table 2 shows that women have fewer high roles than men, as it is shown through the pictures that men can find pens while women do not find them. The overall



Source: Al-Asas, Sinan Al-Alamiyyah

[AQ1] **FIGURE 3:** Women's activities in the textbook, volume 1.

TABLE 2: Text translation of Figure 4.

He (male) is reading.	A boy has found a pen.	She (female) prostrated.
She (female) is reading.	A girl did not find a pen.	He (male) prostrated.

pictures presented here indicate the same roles and activities between women and men as in *Al-Asas* textbooks. Women and men are described equally and are able to do similar works. This point demonstrates the existing provision of a balanced vocabulary between masculine and feminine. When counting the numbers, the roles displayed for each gender are the same (3:3). Such depictions should be presented in the textbook materials to build constructive mindsets in students without having negative images of women (Figure 4).

On the contrary, the constructive image should precisely display women who can do many activities and can achieve gender equality in the public sphere (Khurshid 2016). In addition, the students' knowledge and understanding of gender vocabulary should become more effective because of the equal provision of vocabulary forms of masculine and feminine. The United Nations Educational, Scientific and Cultural Organization's recommendation about the promotion of gender equality in Leach (ed. 2016) says that full gender equality in education should imply that girls and

boys enjoy the same chances to go to school and that they experience teaching methods and curricula, which are free of stereotypes, as well as academic orientation and counselling unaffected by gender biases. Thus, based on reducing gender biases, the main objective of the prevalent issues of gender equality is aimed to eliminate indirect violence affected by gender inequality.

Discussion

Michel Foucault's CDA is one method of analysing media texts to uncover and dissect how the media constructs a discourse. Discourse analysis emphasises the constellation of forces that occur in the process of production and reproduction of meaning. Critical discourse analysis looks at the use of language in speech and writing as a social practice. Language analysis not only describes the linguistic aspects but also relates and connects itself to its context. The context there means that language is used for certain purposes and practices, including the practice of its influential power. In regard to the focus of this present study, it relies on discourse analysis of printed media, and three important things are found that are interrelated one to another: text, context and discourse. Discourse analysis here refers to description of the text and context, which simultaneously occurs in communication processes.



Source: Al-Asas for Teaching Arabic for Non-Native Speakers

FIGURE 4: Images of gender equality by presenting masculine and feminine vocabularies.

To analyse this study, the researchers use CDA, considering that the focus of the analysis is the content of *Al-Asas* volumes 1, 2 and 3. Content discourse analysis is also regarded as capable of revealing images of indirect violence against women or constructive pictures of women shown in Arabic textbooks for non-Arabic speakers, both visual and textual descriptions. Each manual should carry ideological and cultural backgrounds that are genetic derivatives of the writer. Therefore, CDA is considered capable of examining the more extensive domains because CDA recognises language as a representation of social practice. It describes discourses as social practice, implying a dialectical relationship between a particular discursive event and the situations, institutions and social structures in which they are framed into (Wodak & Meyer 2009). Furthermore, De los Heros (2009) and Setyono (2018) stated that the CDA enables one to uncover how an ideological system is constructed by texts and social practices that (dis)privilege particular values in society.

The role of textbooks in the learning processes

Textbooks have vital roles, among other things, to become one of the learning resources and teaching materials widely used in learning processes at school. Besides, books are among of the main components of the learning process. Furthermore, the textbook is one of the implementations of the curriculum; in other words, the book is the applied curriculum (Ettl & Welter 2010). Textbooks incorporate the knowledge, norms and ideology of a particular society that are believed and considered appropriate by teachers and schools for the choice of textbooks in their instruction in classrooms. As a result, the contents of books consist of living

values in society, and the teacher should teach these values to their students (Gouviás & Alexopoulos 2018).

If a textbook portrays women's images in the second class, it only cultivates women in domestic affairs or embodying stereotypes that are common in society; therefore, those portrayals will come to students' minds and shape their mindsets. This situation happens because the main objective of the textbook itself is to develop a gender-subjective specific skill (Kereszty 2009). Based on such a case, the book is inclined to gain a reliable power and role in shaping the mindset of students who are a part of the community (Van Craeynest 2015), whose mindset is to preserve stereotypes. The textbooks are a reflection of the community itself. Furthermore, books contain inner expressions of the writer's thoughts, which are part of a society with a certain mindset and norms. In this case, Dejene (2017) said that textbooks contribute to learning through the dissemination of knowledge. However, they also play a role in children's upbringing by directly or indirectly transmitting models of social behaviours, norms and values in their minds. Therefore, the re-equipment of textbooks for both educational and social changes is required.

Accordingly, as explained earlier, the description of gender relations in the textbooks is crucial. It is reinforced by Aljuaythin (2018), who stated that students are affected by the pictures in the books, whether consciously or unconsciously. They observe, understand and interpret the images. Whether students' understanding is consciously absorbed or not, according to Coates (2015), the textbooks can change the mindset of society members, as they are 'vehicles' of socialisation of living values and

norms. Books have vital roles, among other things, to become one of the learning resources and teaching materials that are widely used in learning processes at school. Also, textbooks are one of the main components of the learning process.

Furthermore, the book is one of the implementations of the curriculum; in other words, the textbook is the applied curriculum. Textbooks incorporate knowledge, norms and ideology of an individual society that is believed and considered appropriate by teachers and schools for the choice of books in their instructions in classrooms.

There are various types of gender injustice, including gender stereotypes, gender biases and the placement of women as second class. An excellent textbook should uphold the notion of gender equality rather than discriminating against one gender (Al-Qatawneh & Al Rawashdeh 2019). Gender discrimination, directly and indirectly, affects students to have a misleading understanding of gender itself; for example, women are portrayed in the domestic sphere and men are always portrayed in professional activities and work in the public area (Cline et al. 1985). Gender stereotypes still exist today and are implemented by society. Gender stereotypes are used as equipment to judge others negatively. Stereotypes also can affect someone who evaluates others; he or she would be able to influence other's judgment to discriminate against some people because of the stereotypical views he or she has (Pierre 2018).

Women and the United Nations Children's Fund (2018) defines gender stereotypes as simplistic generalisations about the gender attributes and roles of others, individually or collectively, and the differences among them. Stereotypes can be positive or negative, but they mostly convey misleading information about others. Based on this definition, stereotypes can create the mindset of society towards gender social functions, based on what they believe. Several common stereotypes develop in the community, for example, the assumption that men are stronger, have a more dominant role in society and are considered more capable of achieving a successful life than women. In contrast, the woman is imaged carefully with internal parts, subordination (second class) and fondness for dressing up (Foroutan 2012). Moh'd et al. (2020) states that for women to be able to achieve equal status, all stereotyped social roles for men and women must be eliminated. Furthermore, Islam and Asadullah (2018) state that the elimination of stereotypes and the most blatant sexism are insufficient, so according to them, to achieve gender equality, there needs to be more effort than just eliminating gender stereotypes, because of gender stereotypes contained in textbooks which can strengthen the mindset of students in viewing gender roles.

Gender injustice can occur as a result of the existence of traditional gender roles, placing men as rational, stable, able to protect and to decide on many things. At the same time, women are perceived as emotional (irrational), weak,

nurturing and submissive (Concordă 2018). These things have successfully created gender injustice and the adverse treatment of women, as has long been the case.

Conclusion

This study examined the images of women found in Arabic learning textbooks for non-Arabic speakers entitled *Al-Asas*. The study aimed to participate in promoting the notion of gender equality illustrated through the content of the learning textbooks, consisting of three volumes. Moreover, the books that became the focus of this study are widely used in many countries. Furthermore, the results of this study were the findings of images of gender injustice experienced by women in various ways, such as the placement of women as second class and gender biases.

In addition, the three-volume textbooks have also portrayed positive images of women. The books also show women's models, such as placing women equal to men in several social and professional activities in the public sphere. Therefore, this research can also be used as a medium of improving social awareness for readers about the importance of gender equality in various ways, especially its inclusion within the textbooks. Furthermore, incorporating materials of gender equality into the books should also affect the quality of students to understand and practice Arabic learning; this is because in Arabic, there are types of words based on gender, that is, *mudzakar* and *muannats*.

This research only examined Arabic textbooks for non-Arabs consisting of various female images. Therefore, it is also necessary to have a tangible manifestation of the textbook writers and the book publisher to pay attention to what has been printed and distributed. Besides, schools and teachers who are users of the textbooks are expected to be wiser in selecting the books that would be used in learning processes that would result in a maximum understanding of their students.

Limitations and further study

Despite the critical findings reported by the present study, some potential limitations deserve mention. From the essential findings reported by this study, several potential limitations need to be mentioned. The linguistic properties distinguishing authentic from contrived texts were not thoroughly discussed. Therefore, the results reported by the research in this article must be interpreted with caution. This requires researchers to further investigate gender bias in textbooks from a variety of appropriate perspectives, namely discourse analysis. Limitations also include the non-inclusiveness for other Arabic texts. Therefore, future research needs to be dedicated to investigating these other elements. Also, it will be useful and exciting to direct future research to explore gender bias in the textbook with other methods such as keyword extraction, sentiment analysis, text classification, text mining and analysis, text extraction and topic analysis.

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Authors' contributions

Y.R.U. contributed to conceptualisation, methodology, formal analysis, investigation, writing of the original draft and review and editing. E.H. and I.I. each played a role in conceptualisation, methodology, formal analysis, visualisation, validation and data curation.

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REPORTS OF REVIEWERS – ARTICLE #7790: WOMEN’S IMAGES IN AL-ASAS ARABIC TEXTBOOKS FOR NON-ARABIC SPEAKERS THE FINDINGS OF GENDER EQUALITY (ORIGINAL RESEARCH: HTS HISTORICAL THOUGHT AND SOURCE INTERPRETATION)

Dear authors

The reports of the reviewers on your submitted article are as follows:

REVIEWER A

Summary of major findings and shortcomings

Improve on grammar and style.

Use a standardised transliteration system.

Major points or recommended revisions

Shorten the introduction providing cardinal issues. Focus on one research question as opposed to three.

Provide some positive aspects to the issue that balances the position and the usage of the text.

REVIEWER B

See comments in Track Changes in attached file titled Reviewer B - 7790-86833-1-RV.docx.

Please include with your revised submission an itemised, point-by-point response to the reviewers that details the changes made. Please use this file by replying in red to the above listed comments made by the reviewers.

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As a member of the Committee on Publication Ethics, we encourage your participation in assessing your Similarity Check Report in your journals’ personalised manuscript section.

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In submitting your revised manuscript (a clean copy without Track Changes), please make sure that it includes the changes made as suggested by the reviewers, as well as the reduction of the identified similarities in the article by properly recognizing all relevant sources.

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Kind regards



Ernest van Eck
Assistant-editor

Women's Images in Al-Asas Arabic Textbooks for Non-Arabic Speakers the Findings of Gender Equality

Abstract

Purpose of the study: The purpose of this paper is to analyze gender biases from the wider range of gender discussion written in Arabic textbooks Al-Asas volumes 1, 2, and 3 published by Sinan Al-Alamiyyah in Sudan. These textbooks become significantly importance for research as their popularity among non-Arabic speakers, thus, their circulation cover around the world.

Methodology: This research employs a qualitative approach with the implementation of Critical Discourse Analysis (CDA). The data collection technique used is completed by an intensive reading of the three volumes of the textbooks completed carefully and thoroughly. The Al-Asas textbooks are selected for this research, due to it is written by native Arabic speakers for non-native ones, besides it is easily downloaded through internet.

Main Findings: The results showed that descriptions of unjust female characters usually appear in textbooks: pictures of women as second class and illustrations of gender bias. The pictures are always dominant among members of the community. On the other hand, there are also positive images about the position of women among men, and women have the same rights.

Applications of this study: The findings of positive images on the position of women within society and women's sameness rights, it is hoped that this research would become a medium of increasing social awareness of the importance of achieving gender equality. The application of the study should include the improvement of the textbooks specifically referring to gender biases that would influence users of the textbooks in different countries.

Novelty/Originality of this study: The implantation of CDA aims to analyze the content of Arabic textbooks for non-Arabic speakers. Its objective is clearly to find how Arabic textbooks for non-Arabic speakers describe women in comparison to men justly. Consequently, the users of the textbooks can identify which ones should be improved and not. Due to different cultures lye between the natives and the non-natives, both readers and the users can avoid the nurturance of gender biases in their social lives.

Keywords: Al-Asas; Arabic Textbook; Gender Equality; Non-Arabic Speakers; Women's Image; Women's Illustration; Gender Bias; Arabic Textbook; Non-Arabic Speakers; CDA (Critical Discourse Analysis)

Introduction

Nowadays, the issue of gender equality and justice situated as its status and roles in society has been academically becoming one of the frequent heated topic discussions. There lie significant differences between the concepts of gender and sex. Gender is to differentiate things created by society; meanwhile, sex refers to something that becomes a human's nature (Koutris et al., 2019). However, recently people often misunderstand such concepts. Gender is considered human nature, which is not interchangeable, for example, taking care of children, cleaning the house, and cooking. These different gender roles do not matter if they do not lead to gender injustice. EIGE (2017) states that the portrayal of gender injustice is an indirect form of violence. In previous years, the concept of gender equality has been introduced publicly to societies. Even so, gender inequalities that occur in real life still exist (Smirnova et al., 2019). Many studies on gender relations in various parts of the world, especially the research on gender equality in textbooks, have proven the existing inequalities. This means that gender is

characteristics of men and women which are formed within a society. Meanwhile, sex refers to something that becomes a human's nature (Koutris et al., 2019). This human's nature is a matter of the biological difference between men and women. Physical differences can be seen from the genitals and genetic differences. A person refers to be a woman when she has a certain reproductive organ with 46 XX chromosomes. On the other hand, a man has a different reproductive organ with 46 XY chromosomes. Sex tends not to be interchanged in term of those reproductive organs of either women or men; meanwhile gender which is shaped by society and culture; thus, gender can be exchanged one to another. An example is that women can be masculine, or men can be feminine.

Gender injustice is a system or structure that places men or women in inappropriate positions, or it can also be an impression and treatment that favor a particular gender in social life or public policy that creates inequality (Beebeejaun, 2017). The existing gender injustice is a result of social behavior and treatment, such as women's marginalization, women's placement in the marginal areas, subordination, stereotypes, violence against women, and various disproportionate workloads (Wagner et al., 2017).

To achieve the realization of gender equality, it is necessary to create a reconstruction of the concept of gender in society. Gebregeorgis (2016) states that all feminist activities, including feminist theory and literary criticism, have as its final goal to change the world by promoting women's equality. Therefore, the emerging research and studies on gender issues are implemented due to on-going injustice, such as gender stereotypes, gender biases, negative gender constructions (placing women at the second class). Therefore, feminists agree to stop the treatment of sexism by empowering women. Feminists and researchers of gender phenomena try to continue to provide awareness of gender issues to the public, for example, liberal feminists continue to raise issues related to individual rights and gender equality to get the same in social life (Hirschman, 2016).

Additionally, women's role is mostly portrayed in the domestic field, such as doing housework (cooking, washing dishes, sweeping the house, and others) (Reeves, 2019). On the other hand, images of women's roles in the professional field, such as being managers, business owners, or successful entrepreneurs, present less in public. In other words, women in social lives are mostly positioned lower than men; there becomes common knowledge that men are considered as central agents in society (Curaming & Curaming, 2020). Such images are regarded as an indirect form of violence since women are indirectly placed in the second class. Indirect abuse like this can lead to a negative effect on the image of women in the real world; for example, some people may have the notion that women are not competent in doing any works outside the home. An assumption like this is a stereotype existing gender relations society. This stereotype can provide a negative effect to each gender, because, "*the stereotypes display traits which are seen as desirable for males and females in a particular culture; therefore, people who deviate too far from the stereotypical 'standards' are seen as gender-inappropriate*" (Alsmearat et al., 2017).

The importance of recognizing gender bias is evidenced by many studies examining the illustrations of women's roles in textbooks, among other things in Ismail (Parker et al., 2017; Emilia et al., 2017; Hall, 2014; Ariyanto, 2018; Sulaimani, 2017; Sleeter & Grant, 2017; Cobano-Delgado & Llorent-Bedmar, 2019; Kuruvilla & Thasniya, 2015; Dabbagh, 2016; Bakar et al., 2016). The researchers recognize that the study of gender equality in textbooks is critical, as they consider textbooks to play a vital role in learning that can shape students' mindset about each gender's role. If gender injustice is portrayed in a textbook, then students' mindset will also be formed like that; for example, the activities of women are illustrated in a textbook as in the domestic, so women are imaged not having an essential role in society.

Therefore, to study gender relations in Arabic textbooks for non-Arabic speakers, researchers apply a qualitative content analysis method, with CDA (Critical Discourse

Analysis). Most previous studies found and concluded the prevailing images of gender biases and gender stereotypes in textbooks, while others mention that several books are describing successful women who have roles outside their domestic activities, such as being able to apply to work as Personnel Manager, even serving as mayor (Setyono, 2018). The use of CDA uncovers a discourse which is not only to understand it as a study of language. This means that language is analyzed not only by describing linguistic aspects, but its context as well. Language is used for certain purposes and practices, however, when it is used in a critical discourse analysis, it becomes a medium to reach certain goals and practices, including ideological practices and the initiation of socio-cultural situations surrounded around a discourse. The notion of discourse in CDA considers language as a social practice, and includes the context as an important part of the language (Wodak, 1997). Furthermore, CDA relates to the concept of power mingling within the discourse. Within the text, the discursive is governed by differences of the strength of decoding parts, furthermore, it is determined by its discourse and genre. In short, CDA can be defined as the basis for the analysis of structural relationships, domination, discrimination, power, and control expressed within the language. In other words, CDA aims to investigate critical social disparities as they are expressed, shaped, legitimized within the language.

Constructive images of women embody in textbooks can influence students' understanding of the notion of gender, which is usually described as unequal so that it will become even broader (Pahlke & Goble, 2015). The importance of constructing an image of gender equality in the mindsets of students, teachers, book writers, book publishers, and other parties will lead to a positive impact on themselves specifically and society in general. Thus, research on the positive construct of gender equality needs to be carried out, as one form of social awareness on the concept that is always positioning women unfairly. Based on this explanation, the researchers limit this study into three research questions, namely: (1) How do the images of indirect violence against women in Arabic textbooks for non-Arabic speakers are portrayed?; (2) What are the constructive pictures of women in Arabic books for non-Arabic speakers?; (3) How do negative or positive images of women in textbooks affect students' understanding of gender relations?

Literature Review

Research on textbooks with a gender perspective has been carried out by several researchers, especially those who unveil gender injustices within the books. These following recent studies, including research conducted by Amerian & Esmaili (2015) has examined Indonesian textbooks containing gender biases. The research results put more women as objects of narration. On the other hand, men put themselves in the position of subjects. Meanwhile, men who appear as objects are mostly written in a positive narrative. Ideally, textbooks as learning resources for students should not contain gender biases.

Furthermore, Setyono & Widodo (2019) examines the textbook Nationally Endorsed English as a Foreign Language (EFL) Textbooks for Senior High School Students in Indonesia. He finds a portrait of gender injustice against women in the instructional textbooks. This researcher states that based on a critical perspective of feminism, women are portrayed unfairly in EFL textbooks (Nashriyah et al., 2020). The researcher says that women are illustrated with domestic affairs and do not have many roles outside internal matters. At the same time, men are always portrayed as successful people who have high positions and ranks in public life. This phenomenon can create disharmony of gender relations in students' mindsets. This research also finds images of stereotypes attached to women used in a lesson; by displaying two pictures of a short conversation between two women. A phrase, "What a nice dress!" in the first picture and another sentence, "You look gorgeous!" According to the researcher, the

two figures refer to a stereotypical portrait attached to women who often praise the appearance of others if this stereotypical portrait is maintained continuously, resulting in a negative image of women (Setyono, 2018).

A similar study conducted by Darni & Abida (2017) examines gender biases presented in Indonesian textbooks for elementary students. Both researchers mention that there are gender inequities of women's images in Indonesian books. The researchers also divide the types of injustice depictions into four parts, namely (1) Gender Biases in Children's Games, (2) Occupational Division of Children's Labor, (3) Gender Stereotypes about Occupation, and (4) Attitude. Women in Indonesian textbooks studied by the researchers are always illustrated with domestic affairs, such as taking care of the housework, cooking, cleaning. Meanwhile, men are identified with activities that are always related to outside the home. In their conclusion, the researchers state that the writers of the elementary school textbooks have not incorporated gender equality as a parameter in the curriculum ... the existing sharp stereotypical images that dominate the public sphere have placed women in the private area (Mitchell & Martin, 2018). Then, they end their statement with suggestions for readers to provide learning materials that lead to dismantling the tradition of gender discrimination.

Another study conducted by Tainio & Karvonen (2015) examines 59 textbooks - including exercise books - which are used in Finland schools. In these textbooks, they find gender biases in terms of writing (text) and visualization (visual). The two researchers reckon the overall images of gender relations in the textbooks they research, then classify the images into three parts: (1) male, (2) female, and (3) other (characters not described/not mentioned by gender). Their research results show that male domination over female found in the number of portrayals of character's role, the following are the details, for mother-tongue textbooks, 61.3 percent of the participants are male, 31.6 percent are female, and others are 4.4 percent. Whereas for mathematics textbooks, 53.8 percent of participants are male, the percentage of female participants is 31.6 percent, and 14.6 percent of participants are other. For VocEdu (Vocational and Education) textbooks, the rate of male participants is 52.8 percent, 42.9 percent of female participants, and others are 4.3 percent. The overall pictures of the book, for male participants, are 58.2 percent, for female participants are 33.5 percent, and others are 8.3 percent (Tainio & Karvonen, 2015).

Besides, Ordem & Ulum (2020) examine gender representation include in the English for Foreign Language (EFL) textbooks used in Turkey. They find remaining gender biases used in the EFL textbooks, both visually and textually. The researchers also cite Mitra's research results. They identify only a small proportion of students are sensitive to gender bias phenomena presented in the textbooks. Other students who are interviewed, the majority of them accepted the stereotypes portrayed in their books without hesitation. Instead, they did not want to raise gender-related issues in their learning in the classroom. There is something different in this research compared to others that examine similar topics. Research on gender issues in the textbook generally has a negative connotation (a description of gender inequality). However, it discovers the other side of research findings based on several books depicting men doing activities that are usually stereotyped to women, such as cooking and cleaning the house. In contrast, women are imaged as superheroes and can achieve successful careers, such as being a scientist or a pilot (Baghdadi & Rezaei, 2015).

Finally, research of Blumberg (2015) observes textbooks in four countries, namely Chile, Georgia, Pakistan, and Thailand, which practically appear to include gender biases in each book. He identifies similar patterns on gender research issues in textbooks, namely: (1) women are significantly underrepresentation, (2) women and girls include in texts or illustration are nearly always depicted in highly stereotyped roles in the home, (3) in the relatively few cases, women's images in non-domestic positions or activities, are overwhelmingly placed in the most traditional sorts, (4) girls and women are usually passive and often static while courageous and

confident refer to boys and men undertaking exciting and worthwhile endeavors and occupations, (5) more gender-unequal phenomena in many countries tend to have somewhat more intense (or unfavorable) underrepresentation and stereotypes, but similarities far exceeded variations in unequal intensity, and (6) research that has measured improvement of gender relations over time often decades show that the pace of reducing gender biases in textbooks is more often slow (even glacial) than rapid (Blumberg, 2015).

A study completed by Khitam Ahmad Bani Omar on Gender in Our Arabic Language; books provided for the First Three Graders in Jordan. To achieve the objective of the study, the researcher used descriptive analytical method, and showed to represent a community study in the books our Arabic language. Various tools for descriptive analysis have been developed and verified. Furthermore, after the analysis has been confirmed, the results of the study show that the Committee for those who wrote Arabic language books for the first three grades were females in majority. The authoring and review teams were mostly males. It showed that the total number of repeated gender related words (males) reached 922 and 70.87% wholly. Consequently, the emerging gender gap referring to female related words reached 379 (29.13%). The total number of gender related images (males) based on the total number of photographs was 250 (71.43%). On the other hand, the total number of gender images (females) reached 100 and 28.57%. Furthermore, the total number of gender related addresses (males) reached 8 by 16.67%, the gender related titles were 2 and 4.17%, and the general addresses based on the total number of addresses were 38 by 79.16%. The analysis of gender roles showed that the occupations practiced by women are limited to 6 occupations, with the most prominent being nurse and teacher. The professions which were related to males are 20 professions, most notably pilot, fisherman, and farmer. It is how that creativity and innovation, health roles, heroism, courage, and ownership of property are specialized to males, no females. Regarding social roles, males can be seen as a father, uncle, brother, grandfather, and cousin, while the female can be seen as a mother, grandmother, and aunt. The study resulted the present of more roles provided to males than females.

Another study conducted by Al-Qatawneh & Al Rawashdeh (2019) entitled Gender representation in the Arabic language text book for the ninth-grade students approved by the Ministry of Education in the United Arab Emirates (UAE). The study focused to investigate the gender representation in the Arabic language textbook. The criteria examined include the ratio of gender (female to male) appearances, the ratio of gender (female to male) aspects of religious and historical, educational professional, social and family, the traditional, the language used in the evaluation questions, titles of address for women, and order of mention. To examine these criteria, the manual method of analysis was adopted. Furthermore, the findings revealed that the bias in favour of males is clearly prevalent, as the phenomenon of males first referring to the secondary status of women is evident in the text book examined. However, the findings also reveal the common use of the neutral title Ms. to address women. Thus, it was recommended to correct gender representation in the text books used in educational settings to ensure fair gender representation in educational materials.

Methodology

This research employs a qualitative approach. Analysis of the data in this study is visual; that is, the text comprises a dialogue between characters and the total number of discussions taken from all textbooks used as research objects. The data source is reached from Al-Asas volumes 1, 2, and 3, published by Sinan Al-Alamiyyah. The data collection technique used is the reading technique, which is completed by intensive reading of research data by determining gender signs in the text of Al-Asas volumes 1, 2, and 3 carefully and thoroughly. Data analysis

stages are, i.e., identifying data findings based on gender perspective and data classification based on the formulation of the research questions.

As qualitative research, this study used text analysis to scrutinize the existing gender perspective included in Al Asas texts. Sara Mills text analysis is used to develop critical discourse analysis. Meanwhile, the whole data is collected in the form of vocabulary, clauses, sentences, paragraphs consist of gender perspective in the reading text. Surely, sources of data in this study are Al Asas Textbooks volumes 1, 2, and 3, published by Sinan Al-Alamiyyah. Researchers act as the main instrument during data collection assisted by working tables. The data collection technique used is the reading technique is completed by reading the research data intensively as well as by determining the gender markers showed in the Al Asas textbooks carefully and thoroughly. Note technique, namely the results of observation of important data in the reading text of the Al Asas textbooks, is recorded in a format that has been prepared for later analysis. The data analysis stage, namely (1) identifying the data findings based on a gender perspective, (2) classifying the data based on the two research formulations using working tables, (3) starting data coding to facilitate further analysis.

Results

Images of Women as Second Class

Labeling as the second class has referred to a condition of women in which they are placed in the second position after men. It means that women are considered unequal to men; their views presented as marginalized figures occupying only at a specific domain. As Valerie (Bryson, 2019) states that such marginalized positions in work areas identified in promotion prospects; women are far less likely to be promoted than men. Valerie 's explanation can be found at the examples of women who are positioned in the second class. This is a reality in social life that is happening right now. However, after a while, there have been progressive efforts to achieve gender equality carried out by feminist movement aimed to build a harmonious society in which no exploitation and discrimination, living in democratic, and freedom atmospheres, no social stratifications based on class, caste, and gender injustice (Bell, 2016). Thus, even textbooks should be free from things that can bring gender biases.

Positioning women in the second class is identified as a form of indirect violence. Placing women as second class is not directly sense; however, students' thinking can be constructed to find this position through learning the textbooks. With the images of women in the second number, students' mindsets are formed the like, that is, to allow the rise of gender discrimination attitudes that will be perpetuated till the future (Ferrell et al., 2018).

Placing women as a second class has been a phenomenon happening since a long time ago. As said by Marina N., "*But even in times when they had a privileged status, unique in the ancient world, they (women) were not socially equal to men; taking part in religion and government, they could have the role of regulation, but the pharaoh was male; priests and warriors were lazy; woman's role in public life was a secondary one*" (Rosenthal et al., 2016). This situation is affected by the influential patriarchal culture inherent in all elements of society.



Figure 1. Women's Visual Images as the Second Class

This present study discovers the existing visual images of female characters/figures that are always positioned at number two, namely the position after the male characters/characters in the textbook Al-Asas. Figure 1 illustrates some of the pictures displayed in Al-Asas volume 1. Based on the above illustrations, the female characters can be recognized and understood in several illustrations of the textbook Al-Asas described as the second class due to women are always positioned after the male characters. This image can shape the students' mindsets, as a part of the community, students can also discriminate against women as they have learned from the textbooks. As the scheme of gender theory initiated by Sovič & Hus (2015), children learn about male and female roles from the culture in which they live. Children adjust their behavior to align with the gender norms of their learning from the earliest stages of social development. If gender bias is continuously carried out in the making of textbooks, then this misleading can harm women shortly. It can happen to students who will grow into adults some days in the future (Helmer et al., 2017). In their minds, the construction of how women positioned in society can lead to unfair treatment to women in real life (Mooney & Evans, 2018). Textbooks-are-one-of-the-most-accessible-media to obtain and use as learning resources. Therefore, books should be free from things that can subordinate unfairly to one type of gender (Lee, 2014). The implementation of gender education to children in accordance with age as its book's title International Guidance Sexuality Education. In it, readers are informed about when the time is appropriately to teach children. For example, the 4-5-year-old children can begin to learn about their sexuality through the introduction of their vital organs as a vital part of their bodies. Anyone can teach them to touch so their vital organs so that they can understand how to protect themselves from being treated unnecessarily. Introducing sexuality can also be done through inviting them to bathe with parents of different sexes in order that they are aware of being men and women who have indeed different biological performance, which at a later stage, this beginning introduction will also come to identify other differences, such as positions in Muslim worship and so on. This is necessary because equality is not education about equality but understanding differences normally and not hierarchically.

Furthermore, at the age of 5 years and over, children can be given toys provided to make a balance for processing their gross, fine, and psychomotor emotionally as well as their gross as motoric skills. Through this process, children need to get explanation of their parents, for example, about the benefits of playing a game without telling the difference of which one is for boys and which one is for girls. Instead, they need to get a focus on the substance included in the message of using a game.

In the long term, they are introduced gender equality from an early age. This introduction will not only foster self-confidence, but also their ability to share roles with partners in the future. For example, sons who will become husbands do not hesitate to share roles in cooking, washing, etcetera. On the other hand, girls who will become wives do not mind if they have to paint walls, repair the roof because they do not want to stigmatize those certain jobs are related to a certain gender.

Illustrations of Gender Biases against Women

According to Terrell et al. (2016), gender bias is the opposite of gender equality. Gender bias, also called sexism, is something that can describe social discrimination based on sexual membership. Sexism is discrimination and/or prejudice against someone based on a merely dependent type of sex, which also refers to all systems of differentiation on a sex type individually. Sexism can refer to different beliefs or attitudes: 1) The belief that one sex or sex is more valuable than another; 2) Male or female chauvinism; 3) Misogynistic attitudes (hatred towards women) or misandry ones (hatred towards men); 4) Distrust of people to different sexes. Gender bias is an assumption that favors one gender, being a male or female. For example, women are considered more suitable for household nurturance, thus, doing all domestic works. On the other hand, men are considered more suitable to work outside home to earn a living for their family.

This present study finds that there is a predominant portion of masculine vocabulary portions and characters in conversations included in the textbooks. Based on the analysis results, the researchers discover that gender inequalities are consisting of the Al-Asas volumes 1, 2, and 3 as the presentation of a male figure who is so dominant in comparison to women. Masculine (also known as masculinity or manhood) is a number of attributes, behaviors, and roles associated with boys and men. Masculinity is socially defined and biologically created. Masculine traits differ from gender. Both men and women can be masculine. The traits inherent in the term masculine are courage, independence, and assertiveness. These characteristics vary and are influenced by social and cultural factors.

One volume of the textbooks comprises six chapters of lessons; for size 1, there are 25 conversations; for volume 2, there are 25 conversations, while for volume 3, it has 22 interviews.

The research results show that men's domination over women is very high in these Al-Asas textbooks. This finding is illustrated well the percentage of dialogues between men and men, which is far higher than the rate of conversations between women and women, as well as dialogue between men and women (provided in Table 1).

Table 1. Visual Illustration of Various Males' Activities

Volume 1					Volume 2					Volume 3				
Ch.	Dial.	Only Male	Only Female	Both Male and Female	Ch.	Dial.	Only Male	Only Female	Both Male and Female	Ch.	Dial.	Only Male	Only Female	Both Male and Female
2	1	X			1	1	X			1	1	X		
	2	X				2			X		2			X
	3			X	3	X				3	X			
3	1			X	4			X		4	X			
	2			X	5				X	5	X			
	3	X			6			X		6	X			
	4	X			7	X				7				X
4	1	X			8			X		3	1	X		
	2			X	3	1	X				2	X		
	3	X			2	X				4	1	X		
5	1	X			3	X					2			X
	2			X	4	1	X				3	X		
	3			X	2	X					4	X		
	4			X	3	X				5	1	X		

Volume 1					Volume 2					Volume 3				
Ch.	Dial.	Only Male	Only Female	Both Male and Female	Ch.	Dial.	Only Male	Only Female	Both Male and Female	Ch.	Dial.	Only Male	Only Female	Both Male and Female
	5	X				4			X		2			X
6	1			X	5	X				3				X
	2			X	6	X				4				X
	3			X	7	X				5	X			
	4	X			8	X				6	1	X		
	5	X			9				X	2	X			
	6	X		X	5	1			X	3	X			
	7			X	2	X				4	X			
	8			X	3	X								
	9	X			6	1	X							
	10	X			2	X								
Percentage		13/25 = 52%	0/25 = 0%	12/25 = 48%	Percentage		17/25 = 68%	3/25 = 12%	5/25 = 20%	Percentage		16/22 = 73%	0/22 = 0%	6/22 = 27%

Based on the three volumes on Table 1, the dominant male characters are very high compare with females. The female characters reach only 12% for the highest percentage, which does not reach a quarter of the total of 100%. This dominant percentage shows that Al-Asas indicates a distinct gender bias in the instructional textbooks and discovers a form of indirect gender violence. Besides, gender bias can also affect the quality of instructional materials, especially in studying Arabic. For example, in the classification of Arabic vocabularies, there are differentiating types of gender, namely mudzakar (masculine) or muannats (feminine). When the dictionary of mudzakar (masculine) has domination, the vocabulary of muannats (feminine) does not appear much; therefore, students' knowledge of the vocabulary of muannats (feminine) becomes limited. That is because, in Arabic, different gender words have various forms. For example, the name (يَدْرُسُ) yadrusu is a verb form for a single masculine, meaning "he (a man) is learning." The singular verb for feminine is (تَدْرُسُ) tadrusu, saying "she (a woman) is learning." So, when knowledge of feminine vocabulary presents minimally, then Arabic learning is ineffective. Besides, dialogues of the textbooks, as explained in the table above, visual representation of gender bias is illustrated in the form of many images of men performing daily activities, as shown in the Figure 2.



Figure 2. Visual Illustration of Various Males' Activities

Observing the above pictures indication of a gender bias shows in Al-Asas learning textbooks. The pictures display an unequal portion of gender representation; between men and women. As if women do not do many activities in daily public life as men. Though the pictures of women can also appear and do the same events or works, if such gender discrimination continues to incorporate in the textbooks of learning, then students' thinking is constructed to understand that women do not have many activities, professions, or works. This type of women's image can trigger emerging stereotypes against women, those who do only a little action. Therefore, improving gender awareness written in the instructional textbooks becomes necessary to make students more sensitive in addressing or understanding gender relations in society.

Constructive Images of women in Arabic textbooks for non-Arabic speakers

When the present research explores more pages of Al-Asas instructional textbooks objectively, in fact, not all the images given inside the books mostly contain the representation of gender injustice. There are also several relatively fair and constructive portrayals for women as illustrations showing in the examples in Figure 3.



Figure 3. Women's Activities inside the Textbook Volume 1

Picture examples above reveal that there are texts that illustrate that women can carry out the same activities as men, such as studying, going to school, writing, drawing, etcetera. The following descriptions also demonstrate that women's events are not solely in the domestic sphere but also public. Therefore, the constructive imagery of women, such as included in the textbooks, can build and influence students' understanding of gender equality. Several other pictures display the images of gender equality contained in the Al-Asas learning textbooks present in the following examples.



Figure 4. Images of Gender Equality by Presenting Masculine and Feminine Vocabularies

Table 2. Text Translation of Figures 4

He (a male) is reading.	A boy has found a pen	She (a female) prostrated.
She (a female) is reading.	A girl did not find a pen.	He (a male) prostrated.

The picture in Table 2 above shows that women have fewer high roles than men; as it is shown through the pictures that men can find pens while women do not find them. The overall pictures presented above, there appears an indication of the same roles/activities between women and men in Al-Asas textbooks. Women and men are described equally and able to do similar works. This point demonstrates the existing provision of a balanced vocabulary between masculine and feminine. When counting the numbers, the roles displayed for each gender are the same (3: 3). Such depictions should be presented in the textbook materials to build constructive students' mindsets without having negative images of women.

On the contrary, the constructive image should precisely display women who can do many activities and can get gender equality in the public sphere (Khurshid, 2016). Besides, the students' knowledge and understanding of gender vocabulary should become more effective due to the equal provision of vocabulary forms of masculine and feminine. The UNESCO recommendation about the promotion of gender equality in Leach (2016) saying that full gender equality in Education should imply that girls and boys enjoy the same chances to go to schools and that they experience teaching methods and curricula which are free of stereotypes, as well as academic orientation and counseling unaffected by gender biases. Thus, based on reducing gender biases, the main objective of the prevalent issues of gender equality is aimed to create no more indirect violence affected by gender inequality.

Discussion

Michel Foucault's Critical Discourse Analysis is one of methods of analyzing media texts to uncover and dissect how the media constructs a discourse. Discourse analysis emphasizes the constellation of forces that occur in the process of production and reproduction of meaning. Critical discourse analysis looks at the use of language in speech and writing as a social practice. Language analyzes not only describing the linguistic aspects, but also relating and connecting itself to its context. The context there means that language is used for certain purposes and practices, including the practice of its influential power. In regard to the focus of this present study, it lies on discourse analysis printed media, there are found three important things that are interrelated one to another: text, context, and discourse. Discourse analysis here

referred to description of the text and context which simultaneously possessed in communication processes.

To analyze this present study, the researchers use Critical Discourse Analysis (CDA), considering that the focus of the analysis is the content of Al-Asas volumes 1, 2, and 3. The CDA is also regarded as capable of revealing images of indirect violence against women or constructive pictures of women showing in Arabic textbooks for non-Arabic speakers, both visual and textual descriptions. Each manual should carry ideological and cultural backgrounds that are genetic derivatives of the writer's. Therefore, CDA is considered capable of examining the more extensive domains due to CDA recognizes language as a representation of social practice. It describes discourses as social practice implying a dialectical relationship between a particular discursive event and the situation/s, institution/s, and social structure/s, in which they are framed into it (Wodak & Meyer, 2008). Furthermore, de Los Heros (2009) and Setyono (2018) states that the CDA enables to uncover how an ideological system is constructed by texts and social practices that (dis) privilege particular values in society.

The researchers choose Al-Asas textbooks volumes 1, 2, and 3, published by Sinan Al-Alamiyyah in Sudan. This selection is based on several considerations. Firstly, these textbooks have been used internationally, even they can be downloaded freely on the internet, and are still used until today. Al-Asas volumes 1, 2, and 3 are always printed, distributed, and even the latest revision has been published. These edited volumes show that the use of the textbooks is still on-going. Secondly, the learning objectives included in these Al-Asas textbooks volumes 1, 2, and 3 are to train students to develop the four language skills, namely, listening, speaking, reading, and writing. Therefore, students are trained to learn to use Arabic with four skills. Thirdly, due to the use of the textbooks internationally and widely, it is necessary to initiate a critical study of gender relations within the books.

The Role of Textbooks in the Learning Processes

Textbooks have vital roles, among other things, to become one of the learning resources and teaching materials widely used in learning processes at school. Besides, books are one of the main components of the learning process. Furthermore, the textbook is one of the implementations of the curriculum; in other words, the book is the applied curriculum (Ettl & Welter, 2010). Textbooks incorporate knowledge, norms, and ideology of a particular society that is believed and considered appropriate by teachers and schools for the choice of textbooks in their instructions in classrooms. Due to the contents of books consist of living values in society, the teacher should teach these values to their students (Gouvias & Alexopoulos, 2018).

If a textbook portrays women's image in the second class, it only cultivates women in domestic affairs or making stereotypes that are common in society; therefore, those portrayals will come to students' minds and shape their mindsets. This situation happens because the main objective of the textbook itself is to develop a gender subjective specific skill (Kereszty, 2009). Based on such a case, the book is inclined to gain a reliable power and role in shaping the mindset of students who are a part of the community (Van Craeynest, 2015), the town whose mindset is to preserve stereotypes. The textbooks are a reflection of the city itself. Furthermore, books contain inner expressions of the writer's thoughts, which are part of a society with a certain mindset and norms. In this case, Dejene (2017) says that text books contribute to learning through the dissemination of knowledge. However, they also play a role in children's sup bringing by directly or indirectly transmitting models of social behaviors, norms, and values in their minds. Therefore, text books reequipment for both educational and social changes.

Accordingly, as explained earlier, the description of gender relations in the textbooks is crucial. It is reinforced by Aljuaythin (2018), who states that students are affected by the pictures in the books, whether consciously or unconsciously. They observe, understand, and interpret the images. Although students' understanding is consciously absorbed or not,

according to Coates (2015), the textbooks can change the mindsets of society members, as they are "vehicles" of socialization of living values and norms. Books have vital roles, among other things, is to become one of the learning resources and teaching materials that are widely used in learning processes at school. Also, textbooks are one of the main components of the learning process.

Furthermore, the book is one of the implementations of the curriculum; in other words, the textbook is the applied curriculum. Textbooks incorporate knowledge, norms, and ideology of an individual society that is believed and considered appropriate by teachers and schools for the choice of books in their instructions in classrooms. Due to the contents of textbooks consist of living values in society, the teacher should teach these values to their students.

There are various types of gender injustice, including gender stereotypes, gender biases, and the placement of women as second class. An excellent textbook should uphold the notion of gender equality rather than discriminating against one gender itself (Al-Qatawneh & Al Rawashdeh, 2019). Gender discrimination, directly and indirectly, affects students to have a misleading understanding of gender itself, for example, women are portrayed in the domestic sphere and men always refer to professional activities and work in the public area (Cline et al., 1985). Until now, gender stereotypes still exist and are implemented by society. Gender stereotypes used as equipment to judge others negatively. States that stereotypes also can provide an effect to someone who evaluates others; he/she would be able to influence other's judgment to discriminate against some people because of the stereotypical mind he/she has (Pierre, 2018).

Women & UNICEF (2018) defines gender stereotypes as simplistic generalizations about the gender attributes and roles of others individually or collectively and the differences among them. Stereotypes can be positive or negative, but they mostly convey misleading information about others. Based on this definition, stereotypes can create the mindset of society towards gender social functions, by what they believe. Several common stereotypes develop in the community, for example, the assumption that male is stronger, having a more dominant role in society, and is considered more capable of achieving a successful life than female. In contrast, the female is imaged carefully with internal parts, subordination (second class), and fond of dressing up (Foroutan, 2012). Moh'd et al. (2020) states that for women able to achieve equal status, all stereotyped social roles for men and women must be eliminated. On the other hand, Islam & Asadullah (2018) describe that the elimination of stereotypes and the most blatant sexism are insufficient, so according to them, to achieve gender equality, there needs to be more effort than just eliminating gender stereotypes, because of gender stereotypes contained in textbooks, which can strengthen the mindset of students in viewing gender roles.

Gender injustice would occur due to the existence of traditional gender roles, placing men as rational, stable, able to protect and to decide on many things. At the same time, women are perceived as emotional (irrational), weak, nurturing, and submissive (Concordă, 2018). These things would have successfully created gender injustice and the adverse treatment of women, which happened until now.

Conclusion

This study examines the images of women found in Arabic learning textbooks for non-Arabic speakers entitled Al-Asas. The study aims to participate in promoting the notion of gender equality illustrated through the content of the learning textbooks consisting of 3 volumes. Moreover, the books which become the focus of this study are widely used in many countries. Furthermore, the results of this study are the findings of images of gender injustice experienced by women in various ways, such as the placement of women as second class and gender biases.

On the other hand, the three-volume textbooks have also portrayed positive images of women. The books also show women's models, such as placing women are equal to men in several social and professional activities in the public sphere. Therefore, this research can also be functioned as a medium of improving social awareness for readers about the importance of gender equality in various ways, especially its inclusion within the textbooks. Additionally, incorporating materials of gender equality into the books should also affect the quality of students to understand and practice Arabic learning; this is due to in Arabic, there are types of words based on gender, i.e., *mudzakar* (masculine) and *muannats* (feminine).

This research only examines Arabic textbooks for non-Arabs consisting of various female images inside them. Therefore, it is also necessary to have a tangible manifestation of the textbook writers and the book publisher to pay attention to what it has been printed and distributed. Besides, schools and teachers who are users of the textbooks are expected to be wiser in selecting the books that would be used in learning processes that would result in a maximum understanding of their students.

Limitations and further study

Despite the critical findings reported by the present study, some potential limitations deserve mention. First, the linguistic properties distinguishing authentic from contrived texts were not thoroughly discussed. From the essential findings reported by this study, several potential limitations need to be mentioned. First, the linguistic nature that distinguishes the authenticity of the text made is not thoroughly discussed. Therefore, the results reported by the research in this paper must be interpreted with caution. This requires researchers to investigate further about gender bias in textbooks from a variety of appropriate perspectives, namely discourse analysis. Limitation also include the non-inclusiveness for other Arabic texts. Therefore, future research needs to be dedicated to investigating these other elements. Also, it will be useful and exciting to direct future research to explore similar research from another angle.

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